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his own word and works. Their *theologia pectoris* has been determined by the *theologia verbi*, their subjective faith by the objective revelation.

As the revelation of a tendency this work has a certain value. It is not likely, however, to take and hold a prominent place, even among works of a like tendency. GEO. D. B. PEPPER.

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THE CONCEPTION OF PRIESTHOOD IN THE EARLY CHURCH AND IN THE CHURCH OF ENGLAND. By W. SANDAY, D.D., LL.D. London, New York, and Bombay: Longmans, Green & Co., 1898. Pp. viii + 128. $1.

CHURCH TROUBLES AND COMMON SENSE, A PLEA FOR REASON AND RESPONSIBILITY. By W. H. CARNEGIE, M.A. London: John Murray, 1899. Pp. xvi + 118. 2s. 6d.

A VINDICATION OF ANGLO-CATHOLIC PRINCIPLES. By Eminent Prelates and Leading Clergy of the Anglican Church. In Defence of her Scriptural and Primitive Doctrines from Perversion, by the Revival of Mediæval and Papal Corruptions of the Truth, Renounced by our Church at the Reformation. A Collection of Original and Selected Treatises, with special Reviews, Comments, and Notes, in Seven separate Parts, forming One Volume. Edited by J. C. SHARPE (retired London Banker). Oxford and London: James Parker & Co., 1898. (In seven separate parts.) 1s. each.

CATHOLICISM: ROMAN AND ANGLICAN. By A. M. FAIRBAIRN, M.A., D.D., LL.D. New York: Charles Scribner's Sons, 1899. Pp. xxiii + 481. $2.

THE Church of England is in great commotion; party spirit is rampant; the "Highs" and the "Lows" are in open conflict. For a long time the "Catholics" have had it mostly their own way, but just now the "Evangelicals" are improving their inning. Parliament, bishops, inferior clergy, and laity are all in evidence. Printer's ink, spread over the pages of newspapers, magazines, and books, serves as an irritant or emollient. Dissenters passively look on or actively participate, as their inclination or interest dictates. The conflicting sects in the established church are laying their several pleas before the bar of public opinion, and no one is wise enough to forecast the final verdict.

Each of the four authors, the titles of whose books appear at the

head of this article, attempts to look the present situation in the face and to utter some word of wisdom concerning it.

Professor Sanday is irenic throughout. He seeks to be a peacemaker and reconciler. In a most lovable and plausible way he tries to make it appear that men who have written on opposite sides of the burning questions which disturb the English church have, after all, entertained essentially the same views. Dr. Moberly, in *Ministerial Priesthood*, thinks that Dr. Hort in *The Christian Ecclesia* is all wrong in his notion of the nature of church unity. But, after all, the chief difference between these two worthy divines is one of method and mode of expression. So again, when Dr. Moberly so severely criticises Bishop Lightfoot for his teachings regarding the origin of the ministry, it is really a difference in process rather than conclusion. Lightfoot and Hort pursue the historical method, arguing inductively from facts to principles, while Moberly pursues the logical method, arguing deductively from principles to facts. Lightfoot believes that the Christian ministry "evolved," in the divine plan, out of ordinary human needs, while Moberly believes it "devolved" directly from above, and that today "uninterrupted transmission" is essential and indispensable. Both men agree in the *fundamental principle* that the ministry must come from God himself, by evolution according to Lightfoot, by devolution according to Moberly. Sanday devotes a chapter to an attempted reduction of the difference between those who advocate sacerdotalism and those who repudiate it, maintaining that even here the difference is largely "one of names rather than of things." He does not try to evade the ugly fact that "there are two extreme sections in the church diametrically opposed to each other," but he trusts that the outcome will be "not compromise for the sake of peace, but comprehension for the sake of truth." His ruling desire is to pour oil on the troubled waters, to exert an influence which shall be healing, reconciling, uniting. He has kind words for the Oxford Movement, the Reformation, and Roman Catholicism, and hopes that through "the cultivation of the spirit of Christ" we shall all learn at last "to speak the same thing."

Rector Carnegie is as much disturbed over the "troublesome state of things which has lately arisen in the church" as is Dr. Sanday. He, too, believes that "the differences which divide churchmen are not fundamental, but are, in the main, differences of interpretation and proportion." Doubtless he has striven honestly to keep himself "as far as possible free from partisan and party bias," but the reader

cannot help surmising that he is following the argument of a High-Churchman who is making a covert plea for the unmolested propagation of High-Church doctrines and practices. Carnegie confesses that there is "restlessness" in the church, but denies that a "crisis" is approaching. The majority of laymen are indifferent to the present agitation, and comparatively few are alarmed over sacerdotalism, which undoubtedly can be vindicated by historical, intellectual, and practical arguments. Indeed, Low-Churchmen themselves practically admit the validity of these arguments. Their real fear is that sacerdotalism will go too far, but these apprehensions are groundless. It cannot be denied that the "official claims" of the sacerdotalist often overtop his "personal character," and that "High-Churchism has peculiar attractions for the weak and hysterical," but these "foolish and effeminate people" with their "fads and fooleries" constitute a very small percentage of the High-Church party, and Low-Churchmen ought not to take their "puerilities and extravagancies" too seriously. The feelings of apprehension and antagonism with which the Low-Church party regards sacerdotalism, sacramentalism, and ritualism are really groundless, for all churchmen, whether High or Low, accept all three, agreeing in principle and only differing in interpretation and proportion. This being so, no attempt should be made to settle this "family quarrel in the church" by "repressive legislation." If Parliament resorts to "strong measures," High-Churchmen will rebel. Nor, on the other hand, ought the bishops to interfere, except with the utmost circumspection. They must not resort to "any rough and ready method." The present distracted condition of the Church of England cannot be remedied by coercion, whether parliamentary or episcopal, much less by "blatant speeches" and "violent letters." The true remedy lies in "wide-mindedness," each party recognizing the truth held by the other, and both recognizing "the underlying unity which connects those truths." Only men of character and capacity can ever rise to this "higher level." Until parents dedicate "the ablest of their sons to the service of the church," and until these sons receive suitable clerical education and adequate financial compensation, there is slight hope that "liberal-minded and far-seeing men" will take the place of "narrow-minded bigots and incompetent blunderers."

Banker Sharpe, the editor of the *Vindication*, is in no mood to parley with the High Anglicans, who, to his mind, are trying to drag the Church of England into Rome. Going back half a century and more, he calls to his aid a long line of deans, bishops, and archbishops who

have sounded the note of alarm, exposed the machinations of the Romanizers, and vindicated the scriptural and primitive doctrine of the church. Against "disturbers in the church, who would remove its very foundations," these men have hurled their arguments and their anathemas. A few titles will reveal the opinions of these "eminent prelates" who have set themselves to stay the Romeward progress of the Church of England: "Denunciation of Papal Presumption," "Assumptions of Anglicans, Perverted to Rome, Exposed and Refuted," "The Baneful Influence of the Romeward Faction during the Last Half Century," "A Review of the Present Crisis in the Church," "The United Testimony of the English, Scottish, and American Churches against the Romeward Party in the Church," "The Doctrine of the 'Real Presence' in the Holy Communion Vindicated from Rome's Perversions of the Truth," "The Anglican Doctrine of Eucharistic Sacrifice," "On Sacramental Confession and Ministerial Absolution," "On the Revived Practices." The authors of these pieces hold sacerdotalists, sacramentalists, and ritualists to be enemies of the Church of England, and essentially and fundamentally at one with the Church of Rome. Compromise and fellowship are not to be dreamed of. Against Romanizers Banker Sharpe has furnished Low-Churchmen with a whole armory of weapons, both for defense and assault.

The last book in our list is by the greatest of living dissenters. For years Principal Fairbairn has been a valiant participant in the ecclesiastical struggle going on in England. He has crossed swords with the champions from Newman down. It is impossible to give an adequate notion of his masterly treatise, *Catholicism: Roman and Anglican*, in the few remaining lines of this review. By "Roman" in this title is not meant the "Church of Rome," but "the Catholicism which grew out of the Anglican revival — the movement, with its Roman affinities and ideals, which began in Oxford, and has so profoundly modified the religious temper and practices of the English church and people." In the ten chapters of which the volume is composed the whole subject of Catholicism, whether Anglican or Roman (in the restricted sense), is handled in the most radical, fundamental, and exhaustive fashion. The discussion goes to the roots of things. Keble, Newman, Pusey, Manning, Lightfoot, Westcott, Hort, Hatch, and Jowett are critically reviewed. Religion is shown to be greater and of greater moment than any church, and Catholicism, while it is churchly, is shown to narrow, harden, and impoverish religion. Catholicism can furnish no adequate apologetic for the Christian faith in this age of

transition, inquiry, doubt, and denial. Newman's legislative and institutional religion abdicates reason and enthrones an infallible church. History shows that Catholicism could never have sprung out of the religion of Christ; how and whence the sacerdotal idea crept into Christianity; how the church became a monarchy; and what were the unifying ideas which organized the Catholic system. Dr. Fairbairn pays his respects to Cardinal Manning; gives a chapter to Anglo-Catholicism, old and new; reviews Balfour's *The Foundations of Belief;* and examines critically the methods and ideas of Lightfoot, Hort, Hatch, Jowett, and other recent Cambridge and Oxford scholars, theologians and churchmen. Whatever else may be said of the present turmoil into which the priests have precipitated the Church of England, he deems it certain that "the English people are, and intend to remain, masters of their own religion in their own churches; and they, and not the clergy, will be the arbiters of our destinies. In religion, as in other things, they are a people who have, when the need arises, a masterful way of settling matters according to their own mind."

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MISSIONS AND POLITICS IN ASIA: Studies of the Spirit of the Eastern Peoples, the Present Making of History in Asia, and the Part therein of Christian Missions. By ROBERT E. SPEER. Chicago and New York: Fleming H. Revell & Co., 1898. Pp. 271. $1.

IN 1896–7 the young and vigorous secretary of the Presbyterian Board of Foreign Missions made an extended tour in Asia. On his return he delivered five lectures before the faculty and students of Princeton Theological Seminary, in February, 1898. Printed substantially as they were delivered, these lectures make the book now before us. There are very few works which give in so brief a compass correct and sympathetic views of those Asiatic nations which are now undergoing mental revolution. The countries treated are Persia, China, Japan, Korea, and several others under the head of southern Asia. In the countries governed by the ideas of Muhammed there seems to be very little to suggest hope or possibility of reformation. If these countries are ever to be resuscitated, so as to have even that measure of life which their admirers imagined they once had during the first half of the Middle Ages, it will be, as Renan has said of that period, not by reason, but in spite, of Islam. Mr. Speer sees that India has no